THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"*And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much advantage in the world to come.*" DOCTRINE AND COVENANTS 130 : 19.

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TRUTH WILL REIGN SUPREME*

PRESIDENT ANTHONY W. IVINS

IT IS A SOURCE of gratification, my brethren and sisters, that another opportunity is afforded us of assembling in General Conference under the favourable circumstances which exist.

I stand before you this afternoon with great trepidation, facing this large congregation of people, and pray that I may have your support, and the support of our Father in Heaven, during the time which I expect to occupy.

As a basis for the remarks which I desire to make I will read briefly from the second general epistle of the Apostle Peter to the Church. He had been bearing testimony to the divinity of the mission of the Redeemer of the World, had recounted the many evidences of His divinity to which the people were witnesses, and concluded with these words:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The spirit of prophecy, my brethren and sisters, to which the Scripture I have read refers, is the word of the Lord which comes to the Church, through the agencies He has provided.

*Address delivered at the second session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 4th, 1925.

WISDOM ALONE NOT SUFFICIENT

It must always continue with the Church if the purposes of the Father, as they apply to His children, here upon earth, are to be accomplished, for without the word of prophecy, which is the word of the Lord, expressed through those whom He has appointed, and who have been sustained by the voice of the people who make up the membership of the Church, we are left to depend upon the wisdom of man; and if we are to judge the future by the past, the time will never come when the wisdom of man, alone, will be sufficient to lead us on to the ultimate ideal of the perfect life, to which we aspire.

At the afternoon meeting, on Tuesday, if we follow our usual mode of procedure, the names of the men who have been designated to direct the affairs of the Church at the present time will be presented to you, and you will vote to sustain them as prophets, seers, and revelators.

I sometimes wonder if the keys of authority which belong to the office and calling of one who occupies this exalted position in the Church is fully understood by the people.

A careful study of the etymology of the word and of the lives, works and character of the prophets of old, makes clear the fact that a prophet was and is one called to act as God's messenger. He is to teach men the character of God, and define and make known to the people His will. He is to denounce sin, and declare the punishment of transgression. He is to be above all else a preacher of righteousness, and when the people depart from the path which he has marked out for them to follow, is to call them back to the true faith. He is as an interpreter of the Scripture, and declares its meaning and application. When future events are to be declared he predicts them, but his direct and most important calling is to be a forth-teller, or director of present policy, rather than a foreteller of that which is to come.

BUT LITTLE DIFFERENCE

There is but little difference between the calling of a prophet and that of a seer, or revelator. Saul, who had been sent by his father on an errand which appeared to be impossible of accomplishment, said to the servant who accompanied him: Let us return. But the servant knowing that Samuel, the Prophet of the Lord, was in the city where they chanced to be, replied: Let us go thither. Peradventure he can show us the way in which we are to go. Then we are told that beforetime in Israel, when a man went to inquire of God, thus he spake: "Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer."

The Scripture also tells us that when King David was up in the morning, the word of the Lord came to the prophet Gad, David's seer, instructing him to deliver a certain message to the king.

It will thus be seen that the words prophet and seer are used interchangeably, and have practically the same meaning. In the revelations which have been given for the direction of the Church, in the present dispensation, the Lord says: "The duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses . . . yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church."

DISCHARGING RESPONSIBILITY

I have made these introductory remarks, my brethren and sisters, in the hope that you may better understand the calling and responsibility which devolves upon these men whom you sustain as the presiding authorities of the Church, to be prophets, seers, and revelators to it.

As I have defined the calling and responsibility of a prophet, you are my witnesses that these men who are before you to-day are discharging the responsibility which has been placed upon them. They are expounding the Scriptures, calling men to repentance from sin and transgression, and pointing out the way which, if you walk in it, will lead you back into the presence of our Heavenly Father, and Jesus Christ, His Only Begotten Son.

I believe that you, my brethren and sisters, and you, my friends who may be present, who are not members of the Church, but are interested in, and are carefully studying existing conditions in the world, will agree with me in the conclusion which I have reached, that if there has ever been a time when the spirit of prophecy has been needed to compose and harmonise the conflicting forces which are warring one against the other, when the word of the Lord is necessary in order that these questions, which are shaking the very foundations upon which our religions, social and political structures are builded may be settled, it is the day in which we live.

In some localities the social laws which have from the beginning of time, as we count it, given protection to the family relation, and made possible the development of the world to its present social condition and civilisation, are entirely ignored, while in others they are perilously near chaos.

CHAOS IMPENDING

The World War, instead of bringing the allied nations closer together, as we had hoped that it might, threatens, because of the financial complications which have arisen, to drive us farther apart; while in the school of religion conflicting opinions threaten to bring chaos to existing theories regarding our relationship to God, and the present and future state of man, as it applies to eternal life.

Already the people are assembling in two hostile camps, one

calling itself fundamentalist, the other modernist, one professing to base its conclusions on the truths brought out by modern scientific research, the other on the word of the Lord, as it has come down to us in sacred writ, regardless of its harmony or lack of harmony with modern thought, or the onward march of scientific investigation.

It is not a new controversy, but one which has characterised every Gospel dispensation which has existed, from the beginning to the present.

Men highly educated and trained in certain fields of scientific research, with but limited knowledge of the great plan of human redemption, provided by the Lord for the blessing of His children, proceed to point out certain obscure passages which may be found in the Bible, and which may have no bearing at all on the relationship of man to his Maker, thus seeking to bring the entire book to ridicule, and destroy faith in it as a divine revelation from God.

On the other hand, men knowing little of the great truths which have come to the world through the investigations of men denounce all modern thought, sometimes even when it is demonstrated truth if it does not appear to harmonise with their interpretation of the written word of the Lord.

The controversy, it appears to me, is one which might be more readily composed if the parties to it better understood both sides of the question under discussion, and were governed by a spirit of tolerance and reason, rather than one of dogmatism.

THE DIFFERENCE

What is the difference between a fundamentalist and a modernist? If asked this question I would answer somewhat as follows: A fundamentalist is one who believes in the teachings and customs of the past, as they have come down to us by means of the written word contained in sacred writ, or secular history, preferring, where the ideas and teachings of to-day conflict with the past, and where definite evidence is lacking to establish one or the other theory, to accept the old rather than the more modern interpretation.

The modernist prefers, and accepts the customs, philosophy and thought of the present in preference to that of the remote past.

The fact that a person may profess to be a fundamentalist is no evidence that he is either right or wrong, and the same rule may be applied to the modernist. Fundamentalism is that upon which a system or structure is builded.

In the first century after the ministry of the Redeemer of the World many conflicting opinions prevailed upon the subject of religion. Numerous churches were established, each professing to be followers of Christ, while differing greatly in creed. Pagan-

ism and idolatry were almost universal except among the Hebrew people, and even among them some were converted to the various systems which prevailed.

In the confusion which ensued, Mohammed, a descendant of Abraham, through his son, Ishmael, seeing the danger which threatened, arose and declared that there was but one God, the God of his father, Abraham, and called his people away from the worship of idols, to the worship of a living but invisible God. To the present day this doctrine remains the fundamental faith of Islam.

BOTH FUNDAMENTALISTS

Buddha established a great system of religion on the theory that the spirit of man is eternal, that it may come to earth and tabernacle in the flesh at different periods of probation, perhaps more than once in the body of a man, perhaps in the body of an animal if the man has proven to be unworthy, until in time it may go into the presence of God, or Nirvana. This is fundamental to the faith of the followers of Buddha. Thus we see that the Mohammedan and Buddhist, while greatly differing in creed, are both fundamentalists, but that is no evidence that either is right or wrong.

The same may be said in truth of the modernist. Looking back over the history of the past it is plain that man can not with safety ignore the lessons which it teaches; for truth, no matter when revealed, remains the same, and that great truths have been made known to man in the remote past can not be denied.

Neither can we ignore the truths which have come to the world as a result of scientific research in the dispensation in which we live. The sure foundation, then, upon which we are safe in building our structure, is demonstrated truth, whether it be the truth of the remote past or the living present. Thus we become both fundamentalists and modernists, with our feet firmly planted on solid ground.

The question most discussed in the present controversy is that phase which deals with the origin and destiny of man. Whence came man, and whither goeth he?

Without reference to the many theories which have existed upon this question, and which still exist, I desire to refer briefly to the one which is to-day greatly disturbing the minds of the people. Was man created by the decree of God, our Father, and placed upon the earth in his present form, or is he the creature of some natural process of development which has, in the course of the aeons which have passed, brought him to where he is?

The suggestion of Darwin, the great scientist, that man may, by a process of natural selection and gradual development, have evolved from a lower order of animal life to what he now is,

although he did not declare this a fact, but only a theory, has resulted in much discussion, and too often in bitter controversy.

WIDELY DISCUSSED

Closely allied to the Darwinian theory, but still quite different, is the theory of evolution, which is being so widely discussed, and I sometimes think so generally misunderstood, to-day.

Evolution is the process of evolving, or becoming developed. An unfolding or growth, from a latent state, or from a prearranged plan.

Naturally many, many people are asking: "What is the attitude of the Church on this important question, as it applies to the existence of man?" Let me answer briefly.

The foundation of the Church of Jesus Christ of Latter-day Saints rests upon faith in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

We believe that God is an existent, living personality, and that man was created in His image. "In the image of God created he him: male and female created he them."

We believe that Jesus Christ was and is the Son of God, the Only Begotten of the Father in the flesh, immaculately conceived and born of the Virgin Mary; that through the atonement wrought out by Him all men are redeemed from the penalty of death, pronounced upon our father Adam, through the resurrection from the grave, which He made possible; and that by obedience to the Divine principles of right living which He taught, mankind may be redeemed from personal sin, and brought back into the presence of the Father, to enjoy the fellowship and association of the Son.

We believe that the Holy Ghost is the agency through which the will of the Father is communicated to His children here upon earth, that it takes of the things of the Father, and manifests them unto man. It bears record of the Father and the Son, is our comforter in sorrow and distress, our strength in weakness, and our guide when in doubt. It is the Spirit of the Lord, the light which lighteth everything that cometh into the world, and with which all men are endowed in a greater or less degree. It is the spirit of knowledge, by which man became a responsible agent, knowing good from evil, thus becoming answerable for the deeds done while here in probation, an account of which all men must render when they stand before the bar of God to be judged according to their works.

HAS NEVER RECEDED

These doctrines are as old as the revealed will of the Lord to the inhabitants of the earth. It is, always has been and will continue to be the doctrine of the Church. From it the Church

has never receded, it never can recede; it is fundamental, and our faith in it makes us fundamentalists.

Unlike the sectarian Christian denominations of the world, the Church of Jesus Christ of Latter-day Saints believes and teaches that birth into this life is not the beginning of the existence of man, nor is death the end of it, but that the spirits of all men existed in a pre-mortal state before coming to this earth to be clothed upon with mortality; that after death they return to the spirit world to await the resurrection, when they will come forth from the grave with glorified, immortal bodies, to receive the glory and exaltation to which their works while in mortality entitle them.

We believe that the earth is constantly undergoing changes which will eventually restore it to its paradisiacal glory, and make it a fit abode for glorified man.

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

If then to have our faces constantly toward the future, if to be forward looking, forward moving men and women, if to believe that great stores of knowledge, hidden treasures of knowledge are yet to be revealed by men who have the spirit of the pioneer which impels them to reach out into new and unknown fields of endeavour, whether it be in science, sociology, or exploration, if this I say is modernism, and if these changes which have come and which are to come in the future, through the exercise of the intelligence of man, which is the intelligence of God, and which is based upon demonstrated truth, and not theory, is evolution, then we are evolutionists.

(*Continued on page 762*)

A SUNSHINE SPINNER

Go, do your spinning in the sun
The while you weave life's tapestry;
No fair design in gloom is spun,
So just a sunshine spinner be.

Seek no secluded, sunless place
Wherein life's pattern stern to trace,
But let the light your woof embrace
And guide your shuttle right.

Forget your world once harboured gloom
And set your wheel where roses bloom;
You'll catch their beauty on your loom
And weave a texture bright!

Ivy Williams Stone

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 26, 1925

EDITORIAL

THE VENOM OF HATE

To HATE OUR FELLOWS is to place ourselves in the devil's power. Hatred, in the pernicious sense, is the badge of evil service, the livery of the tempter's employ. As surely as "God is love" Satan is the personification of hate.

While the Great War raged, hate ran high, and the record of crimes directly springing from this demoniacal passion is horrifying to contemplate in this day of strained peace.

Current reports, appearing as newspaper stories, magazine articles, official documents and utterances, seem to demonstrate as frightful fact, that some of the nations involved in that unprecedented struggle made a systematic business of manufacturing lies about their foes, for the chief purpose of enkindling and maintaining the fires of hatred, whereby their enemies would be defamed in the world's estimation and their own peoples be kept up to the pitch of continuing the fight.

When the war was at its height reports were published, with apparent support of circumstantial details, attributing to one of the combatant nations most revolting practices in the matter of using the corpses gathered up from the battle-fields as so much "raw material" from which fats, glue, fertiliser and other much needed products were obtained by chemical treatment. Vigorous and indignant denial was scouted; the nation against which the accusations were laid was hated as never before, and in turn concocted yet more virulent hatred against its accusers.

Now it is made to appear that the ghoulish story was practically invented as war propaganda, designed to win immoral support by developing abhorrence and hatred of the enemy nation. In speaking of the unethical practices, by which national governments seek to deceive both their own and their opponents' citizens, if deception, vilification and lies may seem to serve their own passing purpose, M. C. Duvall, a contributor of the month, points out that "the new engines of war are not comparable in terror and horror to the new psychology of war induced by the organised authoritative debasing of the human heart and mind." This trenchant writer continues: "Projectiles and poisons thrown out by mental and emotional processes are more powerful than those encountered on the intrenched field, and they do not fall to

earth powerless in any calculable time. And their havoc, while deadly enough abroad, is more deadly at home."

Newspapers of the day on which these lines are penned refer to a report made in the House of Commons the night before, which revealed "the persistent mendacity of so-called humane societies in deliberately circulating false information" relating to alleged mistreatment of animals; and the manufacture of a motion-picture film, in which horses were subjected to brutal treatment, expressly to be photographed for libelous propaganda, received severe denunciation in the House. The immediate purpose of this officially stigmatised falsehood—expressed in word and picture—appears to be the winning of adherents to a cause and the raising of money; but hatred for the opposite of that cause is the underlying motive.

Hate is inevitably associated with other sins, and may impel to the worst of crimes. There is sound philosophy in the ancient Scripture: "Whosoever hateth his brother is a murderer."

The Latter-day Saints have suffered and are yet enduring grievous wrongs through the hatred and malignity springing from the foul hearts of those who despise truth and revel in malicious falsehood. Vile misrepresentation, illegal imprisonment, vicious mobbings, robbery, spoliation, physical torture and massacre have been written by the Recording Angel, to their credit as having suffered for the Gospel's sake, and to the charge of those whose inexcusable ignorance has brewed in their souls so venomous a hate.

Yet the Gospel of Jesus Christ is the embodiment of love—love of God, and of mankind, who are His children.—J. E. T.

THROUGH THE FOG

Have you ever motored through a cold, thick fog—the kind that neither sight nor light can penetrate—groping your way as though you were blind, fearful of the unseen dangers that lurk before you? Imagination summons unreal obstacles to your path—vehicles fade and disappear as they seem to approach—phantoms of the mind. Warning signals reach your ears from horns that do not exist. Often, from the unknown that lies before, real objects loom up, glide by and disappear into the impenetrable past. You look behind and see not what has passed; you look before and know not what awaits you; and so you journey through the fog.

Such travel is unpleasant, in fact, dangerous. The uncertainty of it makes one uncomfortable. No wise man would purposely choose to do his traveling in a fog. To do so would be to jeopardise his life.

But all fogs are not composed of water vapour; such are among

the least dangerous. Ignorance and unbelief are more formidable on the highway of life than material dangers. Bigotry and intolerance impede human progress much more than the densest fog hinders travel on the highway. Yet some people deliberately set their course along paths beset with these unseen dangers, paths that lead through the blackest fogs of life and terminate in sin and degredation!

There are roads through this world that are brilliantly lighted by the sun of Truth, marked plainly by the finger posts of Honesty, Virtue, and Love, roads that are bordered by flowers of happiness, roads that lead into the kingdom of God!

Where is your road—in the sunlight or in the fog?—JUNIUS S. ROMNEY.

TRUTH WILL REIGN SUPREME

(*Concluded from page 759*)

CLING TO REVEALED TRUTH

If, however, to be in harmony with modern thought we must renounce our faith in a living, personal God, the Creator of heaven and earth, not only the earth upon which we dwell, but the universe of which we form so small a part, that He holds dominion over it, shapes the destiny of its inhabitants, and controls the laws by which it is governed; if we are to deny the knowledge which has come to us by direct revelation from heaven that Jesus Christ is the Only Begotten of the Father; if we are to deny the truth which has been revealed, which teaches that man was created in the image of God, was so in the beginning and will always remain so while he goes on in intelligent development forever; if to be in harmony we are to renounce a single doctrine of revealed truth which has come to us, we unhesitatingly separate ourselves from modern thought and theory, and confidently await the time when revealed truth, whether it be the result of scientific research or the revealed word of the Lord will vindicate our faith in His word, which through His mercy has come to us in this the greatest of all dispensations of the world's history.

The earth and all that is upon it, the sea and all that is in it did not come into existence by chance. Man is not the accidental product of chance. We admit the changes which have come, and believe that others of mighty import are before us, but in it all the Church sees not a thing of chance, but a definite plan, being shaped and moulded by a master mind, for the accomplishment of a divine purpose.

SHOULD BE CONCLUSIVE

Time will not permit a presentation of the many evidences which exist in support of this doctrine of the preexistence and

future destiny of man. I ask your indulgence, however, while I refer to a few of the outstanding facts in relation to it.

The life, ministry and teachings of the Redeemer of the World are sufficient, alone, definitely to settle the existing controversy. We know that there are those who do not regard the written word, as it is contained in the Scriptures, as satisfactory proof, but to us it should be conclusive.

We concede to all men the right to believe as they choose, but to members of the Church we appeal to remain steadfast in their faith in the revealed word of the Lord.

There is one thing which characterises His word which has always appealed to me. It never comes to us as hypothesis, but always as a definite fact. In the beginning God created the heaven, and the earth. "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them."

There is nothing hypothetical in this, nothing which admits of various interpretations if we are to define words in their real meaning. It is a definite concrete statement of fact. The exact process by which this was accomplished we do not know, nor is it essential that we know it, the fact is sufficient, and it will never be disproved by scientific research or otherwise, because it is the truth.

That Christ lived in mortality is admitted by all people who are familiar with the history of His time, whether they are believers or not. That He was condemned and crucified on Calvary is not denied; and that after His crucifixion and resurrection from the dead He appeared to His disciples, and to many of the Saints with His glorified body is testified to by those who saw and communed with Him.

BEFORE HE CAME TO EARTH

Christ frequently declared that He was with the Father before He came to earth and took upon Himself mortality, and that He returned to the Father after His work among men had been accomplished. That He revealed Himself to the people of the world before His earthly existence is plainly declared in the Scripture, as the following will show.

Soon after the confusion of tongues, at the time of the building of the Tower of Babel, Jared, a prophet of the Lord, led a colony of people from the Old World to the New. The brother of this man Jared had gone out to plead with the Lord in behalf of his people, when the word of the Lord came to him, as follows:

"Believest thou the words which I shall speak?

"And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

"And when he had said these words, behold, the Lord showed himself

unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

". . . Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold this body which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear to thee to be in the spirit will I appear unto my people in the flesh."

BELIEF AND UNBELIEF

At a later date Samuel, a Lamanite, prophesied to the Nephites that Christ would be born on a certain date, and would appear to the people of this continent, and that He was the Redeemer of the World. Unbelievers, as has always been the case, were bitterly opposed to this doctrine, and declaring that the date fixed by Samuel had passed set a day when all who professed faith in his teachings should be put to death. In this crisis Nephi cried unto the Lord in behalf of those who were believers, with the following result:

"And it came to pass that he cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him, saying:

"Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets.

"Behold, I come unto my own, to fulfil all things which I have made known unto the children of men from the foundation of the world, and to do the will, both of the Father and of the Son. . . . And behold, the time is at hand, and this night shall the sign be given."

It was the voice of Christ, the Redeemer of the world, proclaiming to man in mortality His coming, and the following day the Babe of Bethlehem was born.

What evidence, my brethren and sisters, do we require more conclusive than this of the ante-mortal existence of the Redeemer of the world?

ENDOWED WITH REASON

Of all created things man alone is endowed with reason, which is the glory and intelligence of God. Of man alone the Creator has said: "The man has become as one of us, to know good and evil."

It is by the exercise and application of this endowment that man goes forward, and will continue to go forward forever. By the application of the intelligence of man, which is the intelli-

gence of God, conditions are changed, and may become either better or worse. Remove the application of this intelligence and we have no knowledge of anything in nature which has gone forward; but we do know that the highest degree of perfection reached by man in development, when bereft of it may rapidly retrograde, whether it applies to things of nature, individuals, communities or nations, and even where the intelligence of man has been applied to its fullest extent; but without the sure word of prophecy, without the supporting power of the Creator, our Father and God, chaos has resulted; and it will continue to result, for it is the eternal decree of God that man whom He has placed here upon earth, shall recognise Him, otherwise he can not go on in eternal progression.

My knowledge of geology, which is limited, was obtained through study of that subject from books written by J. Dorman Steele, whose works on science were probably more generally used in my school days than any other. In conclusion, I wish to read briefly from his *Fourteen Weeks in Geology*, the following:

CONTINUALLY PROGRESSING

"We have traced in the dim light of the past the history of our earth and its inhabitants. Everywhere we have found a divine hand shaping and moulding to accomplish a divine ideal. Was man created by God's fiat, or by some intermediate process of secondary causes? Alas for the importance of science, and the scope of our finite intelligence! Primeval man shows no sign of development from the higher tribes of animals. No fossil yet found is a link between him and the monkey. No ape ever made any improvement on the condition in which he was born. Man, on the other hand, never stays where he starts, he continually progresses. In the beginning, God. We can add nothing to the old Hebrew declaration. The study of science ought never to lead one astray from this great fundamental thought. God has assuredly never written anything in nature contradictory of Himself. Science and religion are alike His offspring, both will ultimately vindicate Him and His attributes. Forgetting then the rancor and bitterness of the past in the joy of newly found truth, they will clasp hands and together cast the crowns of their triumphs, the triumphs of science and Christianity, at the feet of their common Author, and God will be proclaimed Lord of all."

My brethren and sisters, may these fundamental truths remain fixed in your minds; let nothing lead you away from them. Listen to the word of prophecy as it comes to you through these men who sit before you this afternoon, and I promise that you will never be led astray. No development of science will ever contradict the revealed word of the Lord, which has come to us. For the moment theories may appear to be in conflict with His re-

vealed word, but demonstrated truth will always be in harmony with it, for He is the Author of all truth.

That His blessing may continue with us, and His protecting arm be over us, I humbly pray, through Jesus Christ. Amen.

THE ULSTER CONFERENCE

On November 8th the Fall Conference of the Ulster District was held at Belfast. In attendance were Mission President James E. Talmage, Sister May Booth Talmage, Elder Junius S. Romney of the Liverpool Office, President and Sister Benjamin R. Birchall, Brother and Sister Christian Steele and Brother Hermann Horlacher of the Free State Conference, President George A. Baker and all the Missionaries of the Ulster Conference. Three general sessions were held, also a Priesthood meeting and a meeting of Relief Society officers. Musical selections were rendered during the day by Mr. Adam Donaghy, President George A. Baker, and Sisters Sarah Hands and Maurya Magee.

In the morning session the Sunday Schools rendered a program on "Prayer." Elder Romney stated that even as a ship is guided through the ocean by its rudder so a man should be guided through life by prayer. Sister Talmage related the experience of a missionary in Switzerland which showed the power of prayer. President Talmage said that men and women, both old and young, are children in the sight of God and are in great need of His help and guidance, and that through prayer we can obtain this assistance.

Addresses were given during the conference by Sister Elizabeth W. Ford, Elders Ellis L. Rees, William W. Burt, Charles J. Ford, Christian Steele and Hermann Horlacher.

In the afternoon session President Birchall showed that by living the principles of the Gospel all men may become free. President Talmage explained the application of the song entitled "The Potter and the Clay." He spoke of his recent visit to the pottery works in Dresden, Germany, where he was impressed with the thought that only the pure clay was able to endure the heat of the furnace. In the same way, he said, men must be pure to endure the tests of this life. Conference President George A. Baker was honourably released from further service in Ulster, and his transfer to the London Conference announced. Elder Charles J. Ford was appointed President of Ulster Conference.

President George A. Baker, in the evening meeting, pointed out the need of obedience, both spiritual and temporal, and expressed his willingness to serve wherever he was needed most. Sister Talmage commented on the splendid work being done by the Relief Society of the Belfast Branch. She explained the Mutual Improvement Association slogan for the coming year, and urged

all present to strive for an individual testimony of Christ's divinity. By relating the parable of "The Ten Virgins" Elder Romney illustrated the need for all to be prepared to go forth to meet the Bridegroom when He comes.

President Talmage showed that this Church was organised by Jesus Christ, and pointed out that it bears His name. We are living in the last days, he said, and admonished all to be ready for the coming of the Son of God.

WILLIAM W. BURT, Conference Clerk

FROM THE MISSION FIELD

Transfer—Elder Henry D. Bradford has been transferred from the Sheffield Conference to the Liverpool Office.

Releases—The following Missionaries have been honourably released from their labours in the British Mission to return to their homes: Elder George O. Gee who has laboured in the Liverpool, Norwich, Nottingham and London Conferences; and Elder Thomas O. Smith who has laboured in the Bristol and London Conferences.

Appointments—Elder Alex Reed Moss has been appointed President of the Nottingham Conference to succeed President Boyd H. Ririe who has been transferred to the Scottish Conference.

Elder Peter J. Clarke has been appointed President of the Welsh Conference to succeed President Wendell R. Anderson who has been honourably released.

Arrivals and Assignments—The following Missionaries arrived in Liverpool, Saturday, November 21st, per s.s. *Montcalm*, and have been thus assigned:

For the British Mission—Archibald Jacob Anderson, Fairview, Utah, to the Scottish Conference; Vard West Meadows, American Falls, Idaho, to the Newcastle Conference; Horace Lyman Barker, North Ogden, Utah, to the Liverpool Conference; Albert Adelbert Timpson, Holliday, Utah, to the Hull Conference.

For the Swiss-German Mission—Boyd C. Bott, Castle Dale, Utah; Hamlet C. Pulley, Logan, Utah; Francis Marion Seegmiller, Salt Lake City, Utah; Samuel Carl Worthington, Boise, Idaho.

For the German-Austrian Mission—Forrest C. Holt and William Francis Holt, both of Salt Lake City, Utah.

For the Netherlands Mission—George Albert Grover, Parker, Idaho; Ralph Athol Matson, Salt Lake City, Utah; Daniel Simmons, Ueon, Idaho.

For the French Mission—Almon Lawrence Daniel Brown, Weber County, Utah; Harold Gower Clark, Morgan, Utah; Henry R. Rich, Salt Lake City, Utah.

Doings in the Conferences: *Manchester*—A meeting of the Missionary Elders was held on November 7th at Manchester. A general priesthood meeting was held on the same day in Manchester at which Elder Jesse N. Decker gave a talk on "What it means to be a Mormon"; Elder J. Harrison Tomlinson, who has been appointed to the Scottish Conference, also spoke. The Bolton Branch met in conference on November 8th; "The History of the Church" was considered in the Sunday School session; the speakers were President Alvarus H. Parry and Elders Kenneth D. Singleton, J. Harrison Tomlinson and Archie Baird. The Oldham Branch met in conference on November 15th; the theme of the Sunday School session was "The Fruits of Modern Revelation"; the speakers were President Alvarus H. Parry and Elders C. Leland Davey, Landell S. Merrill and James K. Knudson. A social was held at Oldham on November 14th.

Liverpool—Conference was held in the Wigan Branch on November 8th; the theme of the Sunday School session was "The Book of Mormon"; the speakers were President Rulon W. Openshaw and Elders Rollo E. Watkins, Grant W. Wilde and Adrain V. Toolson. "The Godhead" was the theme of the Sunday School program in a conference held at Burnley on November 15th; the speakers were President Rulon W. Openshaw and Elders Alfred E. Randall, Parley A. Peterson and Adrain V. Toolson.

Newcastle—Conference was held in Shildon Branch on November 1st; the speakers were President James M. Armstrong and Elders Jesse R. Smith, Charles A. Halverson and Eugene Hall. The Middlesbrough Branch held conference on November 8th; the speakers were President James M. Armstrong and Elders Jesse R. Smith, Floyd C. Stuart and Lathael L. Fryer.

Norwich—A social was held in Lowestoft on November 9th in honour of President Ralph C. Jones who has been honourably released to return home.

Scottish—Branch conference was held in Glasgow on November 8th; President Jesse W. Thomson and Elders J. Deloy Hansen and Reed E. Callister were the speakers.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN